11: Haguenauer--29 -30 T-3 (no date) 1929 Formosan Aborigines
116, 486, 625

How do you travel in the savage territory? You have to have a safe-conduct, which is supplied by the Chief of Police who is in charge of the savages. With this passport you can travel under escort along the trails which skirt [30] the "savage zone". You go from post to post. These are generally placed four or five kilometers apart, and they are guarded by Japanese policemen, assisted by natives, who can speak enough Japanese so that they can act as interpreters. Larger posts are placed at strategic spots. And there you find a large exchange post, a school and workshops.

11: Haguenauer--30 T-3 (no date) 1929 Formosan Aborigines
116, 437, 625

The policeman of the savage zone has an entirely different task than his collegues of the metropolis; he is essentially a director of public works, a professor of agriculture, a teacher and a councillor. The policeman even engages in commerce, but it is of a very special kind, for he does not deal in money; there is a fixed rate for bartered products, and according to that he takes the savage goods and exchanges them for sabre blades, knives, pieces of glass, sauce pans, thread, matches, and alcohol.

34: Del Re--15-16 U-4 (no date) No Date Formosan Aborigines
116, 161, 181, 625, 177.16 Yami

"On the whole they appear to have preserved almost intact their traditional social organization and religious beliefs which the Japanese not only did not attempt to modify, except in certain minor points, but took care that the natives should not be contaminated by outside contacts. These were infrequent, partly by reason of the island's inaccessibility, and partly because the authorities following a policy of segregation and in order to avoid exploitation, did not encourage casual visitors, whether Japanese or foreign. The same was true, to a lesser degree, in the case of the 'wild' savages of the interior. One of the results of this policy was an increase in the savage population. The relations between the latter and the specially chosen police force were on the whole very harmonious. Some of these policemen indeed, elected to make their permanent home among the savages [16] rather than be transferred elsewhere. The unfortunate Musha insurrection (1930) which cost the lives of a considerable number of Japanese women and children as well as policemen, and was ruthlessly suppressed, was due to the conduct of individual policemen and not the result of government policy."

34: Del Re--19 [2] U-4 (no date) No Date Formosan Aborigines
116, 622, 625, 177.62 Yami

"When the Japanese, for administrative reasons, tried to induce the members of each village community to elect their own headsman, they met with such opposition that they were obliged to select and appoint one themselves. In practice, however, this Japanese appointee is not recognized by the natives as being anything more than a useful link between themselves and the authorities. (5) Furthermore, unlike what is the

5. cpr. VF, (Pt. I. p.5 f.)

case among other Formosan tribes, it was very difficult before the war to get youths to wear uniform or act as police assistants in spite of the considerable inducements offered them to enter government service."

34: Del Re--23 U-4 (no date) No Date Formosan: Aborigines
116, 625, 437, 178, 415, 396, 531 Yami

"Besides acting as schoolmasters and, when necessary, as doctors, the police control (as in the case of other tribes) the exchange of local products against implements imported from Formosa, which are replacing the primitive stone and shell ones used for cultivating the land, or for working wood out of which they make their domestic utensils, some of which are very handsomely carved. The Yami are particularly skilful in building canoes, no less graceful than swift and seaworthy, decorated with elaborate designs and painted sometimes in red, white and black."

39: Wiedfeldt--12-13 F-3 (1913) 1917 Formosan Aborigines
116, 625, 723, 177.62 Atayal
636.62 Japanese

They succeeded over and over again in taking Japanese troups by surprise through their stratagems in battle, so that the Japanese army, which is admitted to be good, [13] proved to be of little use in these battles, and has been replaced by numerous policemen, who live there for long periods and are not so easily outwitted.

"At the close of 1934 there were 536 stations with 5,509 policemen, whose duty it is to maintain peace and order, to give industrial and agricultural training to the villagers, especially the young folks, and to provide medical care. The chief objectives of this work may be briefly summarized: an invigoration of the national spirit, diffusion of the national language, abolition of long-standing evil customs, cultivation of a love for labor, of thrift, and of settled farming. (3)

3. Kokusai Nippon Kyokai, A Record of Taiwan's Progress, Taihoku, p. 62.

This ambitious program to assimilate the aborigines of Formosa, 154,255 strong, is entrusted to a Bureau of Aborigines Affairs within the Police Affairs Section of the Government General. The work of the policeman among the Takasagozoku, as the primitives are called, is in many respects decidedly unique. This guardian of the law, to repeat, is teacher, counselor, financial and agricultural adviser, doctor, nurse, and religious leader all in one. To educate the savages in Japanese manners and ideals, to [15] destroy native customs, beliefs, and traditions, and to accelerate the process of ko-min-ka (i.e., change to Imperial people) are the policeman's main duties in each village. Notwithstanding certain difficulties which have arisen in the past because of unfortunate relations of some policemen with native women, high officials, report that the teacher-policemen, assigned to the special task of savage administration, seem to

have done creditable work.

In addition to schools, young men's associations are formed to stimulate an interest in the study of the Japanese language."

40: Kirk--15 [2] S-2 (no date) 1941 Formosan Aborigines
116, 437, 625

"The Japanese claim that the savages know nothing about business and that the usual run of merchants and traders take an unfair advantage when they get a chance to bartar with the natives. Consequently, the policeman assumes complete control over native affairs and decides with whom the primitives are to trade."